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REPORTS.

RHEINISCHES MUSEUM FÜR PHILOGIE, Vol. L.

Pp. 1-30. *Paralipomena*. E. Rohde. The writer begins the publication of some excursions to his 'Psyche.' The first is on the Harpies, the second on the Erinyes; the third section of his paper is a reply to some adverse criticism of his book in the second volume of Eduard Meyer's *Geschichte des Alterthums*. The Harpies are spirits of the whirlwind. They stand in close connexion with the realm of souls and even have their abode there.

Pp. 31-65 and 161-90. *Die vaticanische Ariadne und die dritte Elegie des Propertius*. Th. Birt. 1. There are two main types of recumbent female figures in ancient sculpture. First we have fountain-figures, such as the sleeping nymph of the Vatican, No. 30. 2. What is apparently an older type is represented by the Vatican Ariadne. The motive of this work with especial reference to the position of the right arm. 3. The third elegy of Propertius looks like a commentary on this statue, but in his description of the sleeping Cynthia the poet seems to have had in mind not a statue, but a relief or, more probably, a painting. 4. Propertius seems to think of Ariadne as wrapt in a second sleep; the statue represents her as still bound in the slumber which was upon her at the time of Theseus' desertion. 5. A study of the drapery of the statue. 6. The prevalence of the Ariadne motive in ancient art. 7. The sculptor has taken the principal figure from an older picture, and endeavored to make it tell the whole story alone. 8. Such a statue became possible about the end of the fourth century B. C. 9. Possible models for the statue were to be found in the colossal female figures on the east pediment of the Parthenon. 10. On the irregularity of the face.

Pp. 66-89. *Lessing und Reiskes zu Aesop*. R. Foerster. 1. On a copy of the Augsburg MS of Aesop made for Lessing by Madame Reiske in 1772. This copy, with marginal comments by Lessing, has recently been found in the University library in Breslau. 2. On a copy of the apographum Coberianum made by Madame Reiske in 1773. This is now in the University library in Breslau, the apogr. Cober. in the Royal library in Dresden.

Pp. 90-113. *Die tarquinischen Sibyllen-Bücher*. E. Hoffmann. The writer rejects the common belief in the Erythraean origin of the Cumaean oracles. The oracles brought from Erythrae after the burning of the Capitoline temple in B. C. 83 were poetic and acrostic in form and prophetic in nature; the old Cumaean oracles were not 'vaticinia,' but 'remedia Sibyllina' (Plin., N. H. XI 105), and were consulted only in the face of alarming prodigies, pestilences and other such disasters. The directions of these older books extended not to foreign gods, but only to such as had long been worshipped by a part of the Roman people but had not yet been recognized by the whole community.

The Magna Mater and Aesculapius were probably not mentioned by name in the Sibylline responses, but were introduced by order of the Delphic oracle (Ovid, *Fast.* IV 257 ff.; *Met.* XV 626 ff.). The Sibylline books were in a way supplementary to the *libri pontificales*. The name Σιβυλλὰ may come from σιός (= θεός) and the stem ΙΑ, ΦΙΑ, from which ἱλ-αός (ἱλ-εως), ἱλ-ημι, ἱλ-ήκω, ἱλ-άσκειν, etc., are derived. The compound σιο-Φιλ-ο (σιου-Φιλ-ο) thus means 'god-propitiating.'

Pp. 114-36. Die Abfassungszeit des Octavius des Minucius Felix. M. Schanz. The writer gives a statement of the various views that have been held with regard to the agreement between Minucius and Tertullian. Other writers relying upon literary comparison have failed to determine the date of the dialogue, and S. begins by examining its purpose. The fundamental Christian dogmas are passed over in silence, and the Christianity of Octavius is little more than a philosophical monotheism. Octavius is concerned only with the attack of Caecilius. The sentiments ascribed to Caecilius are drawn from Fronto. The 'homo Plautinae prosapiae' (XIV 1) is Fronto, and 'Octavius' in the same sentence is an interpolation. The dialogue was written in the lifetime of Fronto, who was born between 103 and 106 and died not long after 175. It seems to have been written in the reign of Antoninus Pius or Hadrian; the passage XVIII 5 must have been written before 161, the first year of the joint rule of Marcus Aurelius and Lucius Verus.

Miscellen.—Pp. 137-40. L. Radermacher. Notes on Diodor. XVII 11, 5; Dio Chrys. VII 117; Lesbon. *Protrept.*, p. 172 St.; Plut. *Praec. ger. rei publ.* 814 C; Plut. *Mor.* 777 B.—P. 140. Theod. Kock. Bruchstück eines Hexameters (from the scholia of the Geneva MS of the *Iliad*).—Pp. 140-1. O. Hense. Ein Vorbild des Herodas (Eubulus).—Pp. 141-4. F. Rühl. Zu Menander von Ephesos und Laetos. The terminus ante quem for Laetos is the time of Alexander Polyhistor. He must have written, too, before the historian Posidonius.—Pp. 144-8. H. Usener. Uebersesehenes. 1. On the life of the Abbot Hypatius written by his pupil Callinicus. Interesting for the church history of the time of Arcadius and Theodosius II. 2. Another contribution to the ancient religious history of Asia Minor. From the life of S. Theodorus of Sykeon. 3. Evidence that the old rock- and stone-worship of Asia Minor still survived in Mt. Latmus in the 10th century. From the life of S. Paul the younger (†956).—Pp. 148-52. H. Rabe. Nachtrag zum *Lexicon Messanense de iota ascripto* (Rhein. Mus. 47, 404-13).—P. 152. Ed. Wölfflin. Ein Fragment des Ennius. The words *gladiis geritur res*, *Liv.* IX 41, 18, seem to be the ending of a hexameter from Ennius. Cf. *Enn. Ann.* 276 M *pellitur e medio sapientia, vi geritur res*.—Pp. 152-4. M. Manitius. Zu lateinischen Dichtern. 1. Zu dem Gedichte de laude Pisonis. The last three verses of the poem, which assert the author's youth, should be struck out. 2. Ein Fragment aus Ciceros Homerübersetzung. In *Aug. Civ. Dei*, III 2 (I 87). 3. Zu dem Mimographen Marullus. The latest mention of this poet is found in the poem of a S. Paulinus who wrote in Southern Gaul at the beginning of the 5th century.—Pp. 154-5. C. Weyman. Zur *Anthologia Latina epigraphica*. On the acrostic poem, which is also a telestich, of the Spanish bishop Ascaricus (Buech., *Carm. Lat. Epigr.* I, p. 347). The bishop has borrowed freely from the last canto of the *Hamartigenia* of his countryman

Prudentius.—Pp. 155–8. F. Schöll. Zu dem Turiner Cicero-Palimpsest. In Pro Scauro 3, §2, the palimpsest has *se ipsum* 'morte nullarit, and in the same section *corpore* and *iecit* (not *legit*); in 23, §47 eripuit *e* flamma; in Pro Cluent., §2 *desidero* (not *considero*). The first page of the speech Pro Tullio has been found since the days of Keller and Krüger, and is now joined to the MS A II 2.—Pp. 159–60. A. Zimmermann. Zu *Titus*, *titus*, *titio*, *titulus*. The various meanings of *titulus* may have developed from *titus* = *penis*.

Pp. 191–204. Die Epigramme des Damasus. M. Ihm. De Rossi has established three criteria of what is genuine in the poems ascribed to Damasus: the evidence of Damasus himself, the style, and the character of the writing. Ihm examines these and adds a fourth, the prosody. A new critical edition of this early Christian poet is desirable. Almost all his vocabulary is drawn from Vergil. In his verses he avoids the 'copula' *et*, using instead, regularly *que*, rarely *ac* or *atque*; *et* is used only with the force of *etiam*. His fondness for *que* is so great that he allows himself such quantities as *regnāque*, *telāque*.

Pp. 205–40. Zu den Assyriaka des Ktesias. P. Krumbholz. On the sources of Diodor. II 1–34. In the 6th suppl. vol. of the Philologus, pp. 503 ff., J. Marquart has attempted to show that the direct and only source of these chapters was the work of Agatharcides, τὰ κατὰ τὴν Ἀσίαν. K. maintains that they were based upon the early books of the ἱερικά of Ctesias.

Pp. 241–9. De Christophori commentario in Hermogenis librum περὶ στράσεων. H. Rabe publishes the passages in which Christophorus quotes other authors by name.

Pp. 250–67. Zur Geschichte der älteren griechischen Lyrik. J. Beloch. 1. Theognis von Megara. Eusebius and Suidas place the 'floruit' of Theognis at about 540. But if, as is probable, the prayer to Apollo, vv. 773–82, contains a reference to the expedition of Xerxes, the writer cannot have been born long before 540. The Sicilian origin of the poet is attested by Plato and confirmed by the contents of the elegies. The social and political conditions which they describe did not exist in Nisaeon Megara during the lifetime of Theognis, but might be found in Megara Hyblaea. 2. Alkaios und der Krieg um Sigeion. We cannot assume that Sigeum was twice captured by the Athenians. Alcaeus and Pittacus may be regarded as contemporaries of Peisistratus.

Pp. 268–76. Ueber die Weihinschrift der Nike des Paionios. F. Koepp. The name of the conquered enemy was not omitted through fear.

Pp. 277–85. Antikritische Streifzüge. O. Ribbeck. I. On the plots of the Myrmidones and Epinausimache of Accius, and the Dulorestes of Pacuvius. A reply to the criticism of Carl Robert (Bild und Lied, pp. 129 ff.).

Pp. 286–300. Römische Dichter auf Inschriften. C. Hosius. The Latin poetry of the inscriptions, the first volume of which has recently been published by Prof. Bücheler, contains many borrowings from the Roman writers. The principal source of these is Vergil; next to him, but longo proximus intervallo, comes Ovid; then Lucan. Horace and Martial are seldom used; Lucretius, Tibullus, Propertius, Statius, Silius and Juvenal, only occasionally.

Miscellen.—Pp. 301-4. C. Fr. Müller. Zu den Monatscyklen der byzantinischen Kunst in spätgriechischer Litteratur.—Pp. 304-8. K. Fuhr. Zum codex Palatinus des Lysias.—Pp. 308-10. W. Schmid. Eine Reise des Aelius Aristides in die Milyas. It is unlikely that Aristides made such a journey as Br. Keil has inferred (Herm. XXV 313).—Pp. 310-11. W. Schmid. Das Alter der Vorstellung vom panischen Schrecken. The notion was familiar to Thucydides (IV 125, 1; VII 80, 3).—Pp. 311-14. V. Gardthausen. Die Eroberung Jerusalems durch Herodes. The siege lasted from May 3 or June 3, B. C. 37, to Oct. 3.—Pp. 314-15. O. R. Ad Porcii Licini de Terentio versus. V. 4 may have read: dum se ab his amari crepitat, etc.; v. 5 dum se attolli ad caelum sperat, etc.; v. 6 post suis latis rebus, etc.; v. 8 would be improved by the presence of an adjective like *obscurissimo*, or *tristissimo*, or *pauperrimo*, referring to *oppido*.—Pp. 315-20. M. Manitius. Zu lateinischen Dichtern (continued from p. 154). 4. Zum Florilegium des Micon.—P. 320. E. Wölfflin. Der Vorname des Rhetors Seneca. It is probable that the two Senecas bore the same praenomen, Lucius; otherwise Quintilian, X 1, 125, would have added the philosopher's praenomen for the sake of distinction.

Pp. 321-47. Aviens ora maritima. F. Marx. The Greek original of the Ora Maritima was probably written in iambic senarii, not earlier than the time of Caesar or Augustus. This was itself made up of two peripli of different dates and very different character: a shorter one, τῶν ἐκτὸς τῶν Ἑρακλείων στῆλῶν, written about 200-150 B. C., and a longer one, τῶν ἐντὸς, written about 400-350 B. C. They seem to have been combined into one by some Greek writer of the Augustan period.

Pp. 348-56. Aischylos und der Areopag. F. Cauer. The warning of Athene in Aesch., Eumen. 690-5 refers not to the decree of Ephialtes, which was passed in the archonship of Conon, 462-1 (Arist., Ἀθην. πολ. 25, 2), but to some proposed legislation which was being discussed in 458. This was probably the law which the democratic party succeeded in passing in 457-6, by which the ζευγίται became eligible for the archonship (Ἀθην. πολ. 26, 2).

Pp. 357-66. Ueber das angebliche Testament Alexanders des Grossen. Ad. Ausfeld. The so-called will of Alexander the Great given by the pseudo-Callisthenes is confused and inconsistent in itself. It seems to have been derived from a forged document composed in B. C. 321 by some of the Greek opponents of Antipater, and afterwards revised by some Rhodian who had at heart the glory of his native land.

Pp. 367-72. Zur Ueberlieferung des älteren Seneca. M. Ihm. A note on the codex Riccardianus of Seneca's Suasoriae and Controversiae, with a selection of readings from the same.

Pp. 373-81. Topographie und Mythologie. E. Curtius. The numerous seats of the worship of Apollo on the coasts of Hellas marked the landing-places of Greeks who came by sea, bringing their god with them. We cannot trace the origin of this worship farther than to Delos or Crete.

Pp. 382-93. Thessalos der Sohn des Peisistratos. J. M. Stahl. In the 18th chapter of the Ἀθηναίων πολιτεία the vengeance of Harmodius and Aristogeiton is referred to the behavior of Thessalos, not of Hipparchus. Aristotle's

account of the assassination is inconsistent, and his description of the character of Thessalus differs widely from the statements of Herodotus and Ephorus (Diodorus). The words *τῷ βίῳ θρασὺς καὶ ὑβριστής* must have belonged to the description of Hipparchus. The words *καὶ τοὺς περὶ Ἀνακρέοντα . . . Θετταλὸς δὲ νεώτερος πολὺ* seem to have crept into the text from the marginal comment made by a later reader. [The expression *τοὺς περὶ Ἀνακρέοντα καὶ Σιμωνίδην* with the meaning of *Ἀνακρέοντα καὶ Σιμωνίδην* is probably not found earlier than Polybius.] A similar interpolation is found in cap. IV 2 τὰς δ' ἄλλας . . . παρεχομένων.

Pp. 394-452. Platons Sophistes in geschichtlicher Beleuchtung. O. Apelt. 1. Die sophistische Logik. 2. Platons Sophistes. 3. Vergleichungsformel und Urtheil. 4. Verschiedenheit, Widerspruch und Widerstreit. 5. Das Nicht-Seiende. 6. Moderner Platonismus.

Pp. 453-74. Blitz- und Regenwunder an der Marcus-Säule. E. Petersen. The Emperor's letter quoted by the early Christian writers is a forgery. It is not likely that he would refer his escape to the prayers of soldiers of a particular faith, and, besides, he seems not to have been with the army at the time of its great distress from thirst. The relief on the column points to two miraculous deliverances of the Roman army during this war: one scene represents the great rain, the other (and earlier) a hostile siege-tower being struck by lightning and bursting into flame. This tower is the 'machinamentum' of Capitolinus, *Vita Marci*, 24. These two miracles were in later tradition welded into one. The most recent literature on this question is mentioned on p. 453. (See vol. XLIX, pp. 612-19; A. J. P. XVI, p. 249.)

Miscellen.—Pp. 475-8. L. Radermacher. Textual notes to Dion. Halic. De Lys., p. 483 R; Strabo, C 263; C 716; C 483; Dion. Halic. De Demosth., p. 1096 R; and several passages where the text has been corrupted because of the confusion of *καί* and *διὰ* in MSS: Diodor. I 4, 2; XV 95, 3; Dion. Halic. De Demosth., p. 960; etc.—Pp. 478-81. O. Brugmann. Zu den Sprüchen des Publilius. Textual conjectures.—Pp. 481-4. A. Dyroff. Zu den Anticatonen des Caesar. The title of Caesar's reply to Cicero's panegyric on Cato was 'Anticato.' The plural 'Anticatones' in Juvenal and Suetonius is due to the fact that Hirtius had previously written a reply to the same panegyric, and this afterwards passed under Caesar's name.—Pp. 484-6. E. Hoffmann. Das Aquilicium. The name of the 'lapis manalis' which was carried in procession at the ceremony of 'aqualicium' was probably derived from *manes*, not from *manare*.—Pp. 486-8. E. Hoffmann. *Sardi vernaes*. This is perhaps a popular corruption of *sarti vernaes*.—P. 488. Aufruf betr. den Thesaurus linguae Latinae.

Pp. 489-557. Die peregrinen Gaugemeinden des römischen Reichs. A. Schulten. A study of the cantonal communities of the Roman provinces, the manner of their incorporation into the Roman dominion, their obligations and privileges.

Pp. 558-65. Antikritische Streifzüge. II (continued from p. 285). O. Ribbeck. Criticism of some recent interpretations of several passages in the 'Dirae.'

Pp. 566-75. Thukydides über das alte Athen vor Theseus. J. M. Stahl. Dörpfeld's recent excavations have convinced him that the Lenaion and the Enneakrounos were on the west of the Akropolis, and in support of this hypothesis he has offered a new interpretation of Thuk. II 15 (Athen. Mitth. XX 189-96). Stahl defends the common interpretation. The aim of Thukydides, II 15, 3-4, is not merely to show how small the ancient city was, but chiefly to describe its site with reference to the city of his own day. He states that it occupied the Akropolis and the region lying under it to the south. The sentence which follows *τεκμήριον δέ* is his proof of this statement, and, therefore, the temples referred to in *τὰ ἐξω* must have been situated to the south of the Akropolis, not on the west. Dörpfeld maintains that the four temples mentioned by Thukydides were outside the ancient city, but with *τὰ ἐξω* we must supply *τῆς ἀκροπόλεως*, not *τούτου τοῦ μέρους τῆς πόλεως*. Moreover, he gives to *πρὸς τοῦτο τὸ μέρος* an impossible meaning, 'before this part.'

Pp. 576-99. Anecdota medica Graeca. R. Fuchs. Nachtrag zum cod. Paris. suppl. Graec. 636 s. XVII. Der cod. Paris, Graec. 2324 s. XVI. (See vol. XLIX, pp. 532-58.)

Pp. 600-35. Nekyia. E. Rohde. The Nekyia in its oldest form was an integral part of the original Odyssey, and never existed as a separate poem. As for the several parts of the eleventh book, the closing lines, 628-40, undoubtedly belong to the original Nekyia; so also, probably, the Elpenor episode, 51-84. The speech of Tiresias, 100-37, contains an interpolation (116-37). The catalogue of women, 225-327, cannot be the work of the same poet as the interviews with Antikleia and the *ἐταῖροι*. The 'intermezzo,' 333-84, looks like a later insertion. The account of the ghosts of Minos, Orion, Tantalos, Sisyphos and Herakles, 525-627, has been inserted by a strange hand; vv. 602-4 by a still later hand. This account is not, however, an 'Orphic' interpolation. Incidentally, the writer protests against the 'compilation' hypothesis of Wilamowitz-Moellendorff, finding more probability in the older view that the Odyssey, as we possess it, is the expansion of an original 'kernel.'

Miscellen.—Pp. 636-9. W. Kroll. Die chaldäischen Orakel. Zeller regards the *λόγια Χαλδαϊκά* as a production of the later Neo-Platonists. The terminus ante quem is Porphyry, and they may have been composed about A. D. 200.—Pp. 640-1. R. Förster. Das Ikariongebirge. In *Myth. gr.*, ed. Wagner, I, p. 194, 23 *ἐν Ἰκαρίῳ* is probably to be changed to *ἐν καυρίῳ*.—Pp. 641-3. M. Manitius. Zu lateinischen Dichtern (continued from p. 320). 5. Zu Q. Serenus (Sammonicus). This man seems to have been at once a practising physician and a philanthropist. 6. Zu Maximianus. In reply to A. Riese, *Literar. Centralbl.* 1890, Sp. 1711, it is maintained that the poems of Maximian date from a time earlier than Charles the Great.—Pp. 643-4. J. Ziehen. *Fortuna populi Romani*. In Justin 30, 4, 16 and 39, 5, 3 we should read *Fortuna Romana*, not *fortuna Romana*.

HERMES, XXIX (1894).

A. Cosattini, *Epicuri de natura liber XXVIII*, restores this work from the fragments in *Apogr. Oxon. VI* and comments briefly on the philosophic contents.

F. Hiller v. Gaertringen, *Die Anagraphe der Priester des Apollon Erethimios*, publishes a facsimile of *Ross. Inscr. Ined. III 277* from a recent squeeze, dates the priests from 109 to 82 B. C., and determines the position of the Rhodian intercalary month, *Πάναμος β'*.

H. Schrader, *De Odysseae codice Caesenate* (plut. XXVII 2), describes this MS and gives a collation of *β*, which agrees with N and D. The scholia are worthless.

B. Keil, *Athens Amts- und Kalenderjahre im V. Jahrhundert*. At this time the official year did not coincide with the calendar year. In 411/10 the official year began 10 Skirophorion (*Ar. Rep. Ath. 32*), and a detailed study of CIA I 183, 188, IV 274, shows that from 415 to 409 it began some time in that month. A new reconstruction and interpretation of CIA I 273 proves that from 426 to 423 the official year began later than the calendar year, and since at the time when Antiph. VI was written the official year began as late as 18 (15) Hekatombaion (v. §§44, 45), this oration must be dated somewhere between 430 and 420. Before 410 the archons are rarely named in decrees, for their term of office, beginning with the calendar year, did not harmonize with the prytanies; but in 410 the two years were made identical, and the archons' names appear regularly. Probably Kleisthenes, in agreement with a business year of 12×30 days, introduced an official year of 360 days, 36 in each prytany.

G. Kaibel, *Aratea I*. Aratus imitates Hesiod, yet Hesiod is decidedly pessimistic, while Aratus holds the Stoic doctrine of a beneficent God. Aratus' work is not an epos, but imitates the easy, descriptive style of Hesiod's Shield. II. Extracts from Eudoxus, whom Aratus follows, are preserved in *Vitruv. IX 6, 7; 7, 4*. III. The *περὶ σημείων* in the corpus of Theophrastus is not derived from Democritus, nor is it an excerpt, but an original work, written in an Ionizing style through the influence of Hippocrates, and with many additions by the author from Aratus. Here again Aratus probably used Eudoxus, and he Democritus. IV. *Kallim. Ep. 27 W.* (read *σύμβολον ἀγρυπνίης*) is imitated by *Anth. P. IX 25* (read *οἰαί τ'*).

C. Trieber, *Zur Kritik des Eusebios, I*, compares the lists of the Alban kings in fifteen authorities and discusses the origin of their names. Dio's list of ten is the oldest. Eusebius uses Diodorus and Dionysius, but alters names and dates and lets the Canon contradict the Chronicon. This arbitrary treatment appears elsewhere and is characteristic of Eusebius.

F. Spiro publishes the only existing Pausanias scholia from FabVtR.

Miscellen.—U. von Wilamowitz-Moellendorff. The Melanthios cited by *Plut. De Sera Vind. 5* was a Rhodian living about 150 B. C.—Th. Nöldeke parallels *Hdt. III 19* (cf. *Herm. XXVIII 465*) in the Persian Marzbännāme and thinks Persia was the originator, not the transmitter, of the story.—M. Koehler. Ion, who is the source of *Plut. Perikl. 8*, was at Sparta with

Thukydides about 440. In Ar. Rep. Ath. 3 read ἡ ἐκκλησία, or else omit these words.—A. Funck in Digg. 50. 16, 203 upholds Victorius' reading *unctores*.

R. Helm, Ueber die Lebenszeit der Aerzte Nikias, u. s. w. Chryssippus was born 390, and visited Egypt with Eudoxus 370. Metrodorus was born 360, married Pythias 310, taught Erasistratus 300, Nikias 295. Erasistratus was born 325, Nikias and Theocritus 315.

R. Fuchs, De Erasistrato, sets forth the teachings of Erasistratus on medicine, dissecting, nervous diseases, respiration, and various organs as criticized by Galen and others.

A. Schulten, Die lex Hadriana de rudibus agris, restores and explains a new inscription from the African *saltus* (Rev. Arch. XIX 214) which gives important details concerning the administration of the imperial lands, and shows that their organization was begun by Hadrian.

R. Reitzenstein, Pausanias-Scholien. The first part (through I 1. 5, etc.) was taken about 900 from an unfinished Byzantine commentary of the time of Photius based on Hesychius and the Etymologicum Genuinum. The second part was written by Agathias, or one of his friends, between 550 and 600. In the epigram from R read 'Ερωτ' ἀρ' and cf. Anth. P. XVI 204.

U. von Wilamowitz-Moellendorff, Pausanias-Scholien. These are merely marginal notes of some reader who used Hesychius, Etym. Mag. and the *Altra* of Kallimachus. Pind. frag. 101, 102 B. is restored on the basis of the note to Paus. IX 23. 6.

B. Keil, Eine Halikarnassische Inschrift (Dittenb., Syll. 6). On fragment *a* appears a monetary system based on a drachma unit and using for numerals the initials of the money values, as in Attica, while on *bcd* is found a stater unit and the numerals are letters of the alphabet, supplemented by the characters D 1—. The monetary system of both is silver, but that of *bcd*, which is the older, is derived from the Persian, that of *a* from the Phoenician. The letter Ω came into use about 700, but the Ionian alphabet did not enter Caria before 550. The alphabetic system of numerals originated in Dorian Caria between 550 and 425, while the characters D 1—, though invented in Caria, are derived from the monetary system of Aegina.

P. Stengel. Πέλαγος was a sort of dough or gruel, which was eaten before bread was invented, in Homer only by the poor (cf. *παλύνω*). Used like honey and milk in the earliest sacrifices, it was supplanted by wine in all but the conservative chthonian rites. When thick it was thrown in the fire, when thin it served as a libation.

E. Norden, De rhetorico quodam dicendi genere. Apul. De Socr. 16 read *Sunt autem in posteriore numero, praestantior longe dignitate*, and cf. Dem. Ol. III 15 and many imitators in Greek and Latin.—Zur Nekyia Vergils. Luc. Katapl. 5, 6 confirms Norden's interpretation of Verg. VI 426 ff.

H. Blümner, Zu Apuleius Metamorphosen. Over fifty emendations.

Miscellen.—H. Zimmer defends *stemmata* (meaning asterisks) in Auson. Lud. Sept. Sap. 13, and compares the Hisperica famina, where *stemma* means

star.—B. Keil. *Baús* in Hesychius, s. v. *Κλαζομένιος*, is merely an abbreviation for *βασιλεύς*.

B. Keil, *Das System der Kleistheneischen Staatskalenders*. In 503 Kleisthenes introduced a cycle of forty official years, 360 days each, which were made to correspond exactly to forty calendar years, and both cycles were divided into pentads. Before 422 the first, after 422 the second, of the two calendar leap-years that fell in each pentad coincided with one of the seven official leap-years. At the beginning of each pentad the two years began on the same day. In 422 the calendar was behind the sun, so one month was omitted and the 'new octaeteris' (Unger) with a nineteen-year cycle was instituted. This whole system was a compromise between the lunar and solar years, and shows the theorizing tendencies of even a practical politician.—Antiphon VI was written in 425.—There is appended a table of the dates of New-Year's Day in Julian, Attic and official calendars from 503 to 405.

A. Gercke, *Der δεύτερος λόγος* des Lucas. The first part of Acts often contradicts the third gospel and the Pauline teachings, while the second part omits the Arabian journey, adds two visits to Jerusalem and exhibits minor inaccuracies. The evangelist could not have written the first part, nor Paul's companion the second. About 120 the unknown compiler of Acts used for the first part Jewish-Christian sources, for the second the *δ δεύτερος λόγος* of Luke, written 80–90, consisting mainly of the dedication and Paul's travels. The compiler has abridged the dedication and altered and distorted the history.

H. Dessau, *Die Ueberlieferung der Script. hist. Aug.* A new collation of P and B shows that Peter's collation is full of errors. B is a copy of P, which belongs to the ninth century and was in Italy as early as the fourteenth. It is also the original of Vat. 5301, 1899 (group Ψ), Par. 5807 (group Σ) and the *Excerpta Palatina*, but not of the *Cusana*.

C. Robert, *Archaeologische Nachlese*, VIII, shows that a Berlin relief representing Plato, Aristotle, Demosthenes, perhaps Speusippus and Axiothea, is a modern forgery after portrait-busts; IX restores and interprets the Abercius inscription (the source of the *Vita*), and dates Abercius about 200; X shows by a comparison of the Lycosura statues with Roman sarcophagi and by Hadrian's visit to this city in 124 that Damophon lived in the second century A. D.

U. Wilcken, *Ein Beitrag zur Seleukidengeschichte*, restores and interprets a Cyprian inscription (J. H. S. IX 229, No. 14) containing letters from Antiochus VIII to Ptolemy XI and from the people of Seleukeia near the Orontes to the Paphians; in Justin. XXXIX 3. 3 reads *Grypi* and discusses the history of Seleukeia.

Miscellen.—H. Dessau paraphrases and interprets Tac. Ann. I 1, 1–3. The historian has suppressed many points.—Th. Thalheim upholds the unity of Ar. Rep. Ath. ch. 4.—J. Toepffer reconciles Ar. Rep. Ath. 17, 3 with Thuc. VI 55, 1. Iophon remained a *νόθος*, but Hegesistratus became an Athenian citizen under the name Thessalos.—Th. Mommsen. The *Mathesis* of Firmicus was written between Dec. 30, 335 and May 22, 337.—G. Knaack. In Suidas' list of Aratus' works read *θηριακά, ἐπικήδεια*. Aratus was a physician.

—S. J. Warren parallels Hdt. VI 126 ff. by Jātaka 32 (Fausb.), and the ring of Polykrates (and Sakuntala) by Jātaka 288.—E. Meyer. The true close of the Odyssey was recognized by Apollonius (cf. Argon. IV 1779, ψ 297) and perhaps by Zenodotus.—G. De Sanctis reads *Αστακον in Diod. XII 34. 5.

A. Schulten, Das Territorium Legionis. The provincial legion had an extensive *territorium*, divided into *pedaturae*, which were, however, public property, like the *saltus*. A city could be built near the *castra*, if separated by an open space. The *canabae* were not a settlement of veterans, but a *conventus* of tradesmen, which later developed into a city and united with the *castra*. Witness Numidian Lambaesis and other cities.

W. Kroll and F. Skutsch, In Firmicum. Two hundred emendations to Sittl's very faulty edition. Firmicus wrote the De Errore.

E. Preuner, Datirungen griechischer Inschriften. Inscriptions from Delphi, Kos, Iasos and Attica are discussed and Brit. Mus. N. CCCCIII is dated about 180 B. C., Paton Inscr. Cos 10 and N. CCLIX about 200.

J. Kromayer, Zur Geschichte des II. Triumvirats. The peace of Brundisium was concluded in Sept. 40 and Antony went to Greece later than Aug. 39. Herod took Jerusalem in July 37. Antony first ceded lands to Cleopatra early in 36, and proclaimed her his wife and himself king of Egypt in the same year.

O. Cuntz, Die Grundlagen der Peutingerschen Tafel. This map was drawn about 170 A. D.; its distances are based upon Ptolemy, but it also follows Juba, Eratosthenes and others.

M. Schanz, Sokrates als vermeintlicher Dichter. Sokrates did not write poetry in prison any more than Chaerephon consulted the Delphic oracle. Plato merely wishes to imply in the Phaedo that poetry is divinely inspired, as in the Apology that Sokrates was sent by God.

J. Beloch. Siris was a colony of Achaean Metapontion, founded about 700 and destroyed 530-520. The Athenian claim (Hdt. VIII 62) rested on a myth that an Attic king had founded it in honor of his wife (cf. Rh. Mus. 49. 91 ff.).

W. Soltau, Nachträgliche Einschaltungen bei Livius. These are indicated by Livy himself in 4. 20, 5-11 and 7. 3, 5-8; other additions are 9. 17-19; 5. 33, 4-35, 4; 8. 24; 10. 2, of which the last three are taken from Nepos.

Miscellen.—Th. Mommsen points out the errors in Sittl's collation of the Munich MS (560) of Firmicus.—R. Reitzenstein emends thirteen passages in Seneca De Vita beata.—R. Herzog cites Herond. IV 90, Verg. VI 420 to support Stengel's view of the *πέλαγος*.—C. Weyman quotes from a Byzantine homily a reference to the representation of *Ομόνοια* in art.—G. Knaack explains *πυρήν* in the Oropos inscription (Herm. XXV 618) as a knob to hold the *κάδος*.—P. Stengel. The *οἶλα* were salted, though the *σπλάχνα* were not.—W. Soltau. Liv. 23. 49 (from Antias) and 24. 41 (from Coelius) are double accounts of the same events; L. (not Q.) Tubero was the historian.—F. Blass reads *ἀπένθεια* in Aesch. Ag. 413 K. and *ῥασοις* (exclamatory) in 448 K.

BARKER NEWHALL.

ZEITSCHRIFT DER DEUTSCHEN MORGENLÄNDISCHEN GESELLSCHAFT, Vol. XLVIII (1894).

Pp. 1-21. J. Barth continues his interesting studies in comparative Semitic grammar, discussing: 1. The vowels of the augmented or derived perfects. Arabic and Ethiopic show a short *ä* in the second syllable (*qattäla*, etc.), while Hebrew and Aramaic in the active conjugations have the vowel of the imperfect of the same conjugation (*qittäl—iqattäl*, etc.). Nöldeke argues for the priority of the latter vocalization; the majority of scholars declare the Arabic-Eth. system the earlier, considering the Hebr.-Aram. vocalization as the result of an analogical formation after the imperfects. Barth sides with this view. The same can be said of the infinitive formations in these two groups. Assyrian *i-kaššad*, *u-kaššad* and *u-šakšad* seem to support Barth, who explains them to be of the same origin with the common Semitic perfect (see, however, Haupt, Journ. Am. Or. Soc. XIII, 1887, 263). As further proof Barth states that in modern Arabic dialects the same process of assimilation can be observed that took place thousands of years ago in the Hebrew and Aramaic dialects. 2. As regards the vocalization of the imperfect prefixes, Barth says that the original forms were *ia* and *ta* for the *u*-imperfects (the *i* of the 3d sg. and pl. to be explained from the initial *i*), and *ii* and *ti* for the *a*-imperfects. Traces of this can still be seen in all Semitic dialects, especially in Hebrew. Later on the prefix of one group in a dialect encroached upon the other, so as to oust it, in a few instances, entirely. Thus originated *ē* (= *i*) prefixes in Ethiopic also for *u*-imperfects, *ä*- in Assyrian and Arabic also for *a*-imperfects. 3. Not one of the independent nouns having the '*alifw'* *uqāli* in Arabic began originally in a double consonant; all, with the exception of *imruun*, were originally biliteral nouns with *i* after the first consonant; thus, Arabic '*ibn* = Semitic *bin*. Barth discusses, in this connection, the origin of the verbal prefixes *أذ* and *أن*. 4. On nouns derived from perfect and imperfect forms; on the *nisbe* formations.

Pp. 22-38. A. Socin and H. Stumme publish an Arabic Piūt composed in the dialect of Morocco by a Jew toward the end of the sixteenth century. The MS is in Hebrew characters. The text is now reproduced in Arabic characters with transliteration and translation. It must be maintained against H. Hirschfeld (Journ. Roy. Asiat. Soc., 1891, 293 foll.) that there is a certain metre in this poem: there are eight iambi to the strophe of four lines, with an occasional hypercatalectic verse. The poem has 32 verses of four lines each, the fourth ending in every case in *-āhū*, and lines 1-3 of each verse rhyming among themselves. These two characteristics in metre and rhyme are very often found among the Provençal troubadours, whence they probably came to northern Africa by way of Spain.

Pp. 39-42. Martin Schreiner discusses the apologetic work of Salomo b. Adret against a Muhammedan Abū Muhammed Aḥmed b. Ḥazm, the author of a book on comparative religion. Schreiner, pp. 43-4, calls attention to a Kaḥida of al-Gazālī which the latter is reported to have uttered immediately before his death.

Pp. 45-8. Nöldeke speaks a word in favor of the etymology of *çûfi* from *çûf* 'wool,' against Merx's new derivation from Greek *σοφός*, proposed long ago by Scaliger. The *çûfi* were people who originally dressed in woollen garments, the dress of piety and renunciation.

Pp. 49-64. Geo. Bühler sends additional remarks to his edition and annotation, in former volumes of ZDMG., of the Açoka edicts.

Pp. 65-83. Ernst Leumann prints and explains three legends concerning King Bharata, the earliest representative of the fifth generation among the descendants of the first Manu. He belongs to the same circle of Vedic legends as King Marutta. Additional notes are found on pp. 498-503, by P. v. Bratke, containing objections to several statements and inferences of Leumann's.

Pp. 89-94. H. Ethe communicates the earliest document concerning Firdusi. It is a report of Imâm Aḥmed bin 'Umar bin 'Alī an-Nizāmī al 'arudī of Samarkand found in the Chronicle of Ṭabaristān by Muhammed bin al-Ḥasan bin Isfandijār (613 of Hegira = A. D. 1216).

Pp. 95-100. Ignaz Goldziher discusses a ritual formula of the Muhammedans, introducing the ceremonies connected with the house-offering of the Muhammedans on the 'Īd al Ḳurbân, in memory of the sacrifice of Abraham. Additional notes, by David Kaufmann, on pp. 425-8.

Pp. 101-19, 676-84, 710-11. R. Roth. Orthography in the Veda, in four sections, treating: 1, of abbreviations and tachygraphy in the MSS; 2, of clerical errors and false orthography; 3, addition and insertion of letters and syllables for metrical purposes; 4, contractions; and on pp. 710-11 additional remarks.

Pp. 171-97. Bruno Meissner examines the sources of the story of Ḥaikâr, the wise vizier of Sennacherib, and his impious nephew Nâdân. The Arabic text is found in Ṣâlḥânî's *Contes Arabes* (1-20). The story is identical with the second part of the Aesop-biography of Maximus Planudes. Of late a Syriac version of the Ḥaikâr legend has been found which may help to determine the relatively oldest recension. The Arabic version is more closely related to the Syriac than either is to the Greek. Meissner follows Keller (*Unters. z. Gesch. d. gr. Fabel*, 364 foll.) in assigning priority to the Greek recension. The Arabic is an adaptation from the Syriac, whose author was a Christian. Among the sources of the Greek biography are mentioned the Alexander novel of Pseudo-Callisthenes and Oriental (Syriac) legends. The close resemblance between the Syriac and Greek recensions and the story of 'Αχιὺχάρως in the book of Tobit may point to an old Hebrew legend whose hero was probably Achikâr of the Old Testament. Traces of this legend are found in later Hebrew-Jewish and Syriac literature; here, however, partly borrowed in turn from the Greek. The legend wandered as far east as India, where we find it in the Çukasaptati, 48th-49th night. The occurrence of the name 'Ακίκ(χ)άρως in classic Greek literature as that of a wise man proves the wide spread of the legend, although its knowledge was imperfect. The legend originated before the composition of Tobit (second or first century B. C.), but later than the downfall of the kingdoms of Israel and Juda. Additional remarks by M. Lidzbarski on pp. 671-5.

Pp. 198-217. F. W. K. Müller publishes the transliterated Thai-text (Siamese) of the introduction and first six of the thirty-one stories of the Piñācaprakaraṇam, from a MS brought from Siam in 1863 by Professor Bastian. Prefixed are some grammatical and syntactical observations. A translation of these stories closes the article.

Pp. 218-34. Moritz Steinschneider sends the preface of Maimonides to his commentary on the Aphorisms of Hippocrates in the Arabic text, with Hebrew characters, and two Hebrew translations, followed by his own translation into German.

Pp. 235-352, 429-89. P. Jensen communicates a lengthy study on the decipherment of the Hatti- or Cilician inscriptions, commonly called the Hittite.

Pp. 353-7. E. Windisch shows that the riddle of the year quoted by B. Meissner, p. 182, from Diogenes Laertius, I 6, No. 3 *εἰς ὃ πατήρ, παῖδες δὲ δώδεκα*, and explained by him as genuine Greek, can be traced in early Sanskrit literature.

Pp. 358-60. Ignaz Goldziher examines the Hebrew element in some Muhammedan formulas of exorcism and witchcraft.

Pp. 381-406. H. Stumme sends transliteration, translation and notes of eleven fairy-tales and fables in the Shilhā dialect of Tázērwalt in the Berber country (see A. J. P. XI 250-1). M. Lidzbarski has some additional notes on pp. 666-70.

Pp. 407-17. In their reviews of H. Jacobi's 'Das Rāmāyaṇa, Geschichte und Inhalt, 1893,' A. Barth and G. Grierson maintained that the epos of India was for a time written in Prākṛit, and later, toward the beginning of our era, translated into Sanskrit, thus overthrowing Jacobi's main position. Jacobi now answers, denying their assertions and adducing additional proof for his arguments.

Pp. 486-9. Julius Lippert has a note on Ibn al-Kifī's explanation of the origin of the *'Απαύρια*, showing that the Arabic version is, in the main, based on the scholion to Plato's Symposium, 208 D.

Pp. 541-79. M. Bloomfield publishes the sixth series of his contributions to the interpretation of the Veda, consisting of: 1. The legend of Mudgala and Mudgalāni; 2. On the meanings of the word *śuṣma* 'lightning' and 'fire' in the literal and applied senses of the word ('vigor, force'); 3. On certain aorists in *āi* in the Veda.

Pp. 580-628. Richard Schmidt contributes remarks to his edition of the *textus simplicior* of the Çukasaptati, published in *Abhandlungen für d. Kunde des Morgenlandes*.

Pp. 629-48. H. Oldenberg writes on the Vedic calendar and the date of the Veda against H. Jacobi's article in *Festgruss an Roth*, 68 foll. Oldenberg agrees, on the whole, with Whitney's position (*Proc. Am. Or. Soc.*, 1894, pp. lxxxii foll.).

Pp. 653-65. F. H. Weissbach reopens the question as to the tomb of Cyrus and the inscription of Murghāb. He comes to the conclusion—1. that the

so-called 'tomb of the mother of Solomo' near Murghāb is not the tomb of Cyrus; 2. The 'prison of Solomo' not far away from the former monument corresponds exactly to the description of the tomb of Cyrus made by Aristobulus, the officer of Alexander the Great, contained, in part, in Strabo (Geogr., 729 foll.) and Arrian (Anab. 6, 29, 4 foll.); 3. The pillars and columns with inscriptions are remnants of palaces built by Cyrus the younger; the relief-pillar was erected probably by his mother Parysatis.

Pp. 685-91. J. Fürst explains some Greek loan-words in Talmud and Midrash. A knowledge of the Roman political and provincial government will aid greatly in the explanation of many Greek loan-words in Talmud and Midrash.

Pp. 692-8. A. von Kégl calls attention to the first collection of modern Persian proverbs by Muhammed Hibelrûdi (1054 of Hegira = 1644 A. D.).

Among the numerous reviews the following are specially noteworthy: M. Hartmann, pp. 123-32, reviews unfavorably S. Freund's *Die Zeitsätze im Arabischen mit Berücksichtigung verwandter Sprachen und modern arabischer Dialecte* (Breslau, 1893). Whoever undertakes so difficult a task should remember "*Qui trop embrasse, mal étreint*."—Bartholomae, pp. 142-57, raises a number of objections to statements in Jackson's *Avesta Grammar*, part I (Stuttgart, 1892). The same reviewer, pp. 504-31, attempts to do for the Iranian and Zend comparison in Fick's *Vergleichendem Wörterbuch*, I. Teil, 4te Auflage, what Wh. Stokes did for the Celtic in his review in the *London Academy*, vol. XL, 340, col. 2.—W. Bacher, pp. 133-8, is rather non-committal in his notice of M. Grünbaum's *Neue Beiträge zur semitischen Sagenkunde* (Leiden, 1893).—Nöldeke, pp. 158-63, 367-79, has words of commendation for Pereira's *Vida do Abba Samuel* (Lisboa, 1894) and D. H. Müller's *Epigraphische Denkmäler aus Abessinien* (Wien, 1894).—Praetorius, pp. 361-7, prints many additions to Schwally's *Idioticon des christlich-palästinischen Aramäisch* (Giessen, 1893), which he considers a useful complement to Nöldeke's article in vol. XXII of *ZDMG*.—H. Hirschfeld bestows high praise on M. Hartmann's *Hebräische Verskunst nach dem metek sēfatajim des 'Immanū'el Fransīs*, etc. (Berlin, 1894).

W. MUSS-ARNOLT.